will of heaven on such and such a subject, and that we do not mistake the voice of inclination for the voice of duty, or the voice of man for the voice of God.

It is one of the most beneficent of the effects of the law of God written in the Bible, that it rectifies the conscience, which has become deranged, and bewildered in its derangement, and so needs a hand to guide it back to its right position. It is another of its beneficent effects that, being used as an instrument for this purpose by a higher power, it restores to the conscience its primitive discernment and sensibility, when it becomes a constant monitor against evil, and a means of prompting to all excellence.

SECT. VII.—TENDENCY OF VIRTUOUS ACTION.

We have endeavoured to show that there is a holy quality in virtuous action itself, separate from its tendency or results; and that the human mind is led, by its very nature and constitution, to commend that quality and disapprove of the opposite, independently of the consequences which may follow from the one or the other. But while the intuitions, whether of reason or conscience, are anterior to all experience and observation, the latter are continually furnishing corroboration of the reality of intuitive principles. The mind, for instance, proceeding on a certain instinct of thought, expects the same causes to be always followed by the same effects, and it finds actual nature fulfilling its anticipations. Without such a correspondence between the internal organization of the mind and the actual phenomena of the external world, man would be in a constant state of amazement and fear. There are also confirmations (in many respects similar, though in others different) of the reality and beauty of the moral law constantly supplied by the arrangements of God. It is a most delightful corroboration of the intuitive principle and feeling which is furnished by the discovery of

the fact, that ail virtuous exercises are immediately followed by pleasant sensations in the breast of the virtuous agent, and ultimately tend to further the best interests of society.

The phenomena, to which our attention is now called, are of a twofold character. There is the internal and there is the external correspondence. There are the pleasurable emotions that